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KALONYMOS BEN KALONYMOS, A THIRTEENTH-CENTURY SATIRIST.

DURING the thirteenth and the fourteenth centuries there lived in France, Spain, and Italy, several Jewish savants who, by dint of their various excellent literary productions, did much in the way of fostering and keeping alive among Jews generally a taste for Hebrew literature, as well as for philosophy and general science. One of them was Kalonymos ben Kalonymos, the subject of this essay. He was born at Arles, a small town in Provence, in the year 1287, being the son of Kalonymos ben Meir, who bore the title of "Nasi" (the Prince), and occupied a most prominent position in the Jewish community of that town. The latter was at that time under the sole jurisdiction of its resident Archbishop, who used his sovereign power to confine all the Jewish inhabitants thereof to a single street, although their predecessors had been permitted, since the middle of the fourth century, to put up their residence wherever they chose to do so¹. Now, in that humble street, called in modern phrase "the ghetto," Kalonymos first saw the light, and there he subsequently spent a great part of his early youth, devoting much time to the study of biblical and rabbinical lore, as well as to that of classical and oriental languages. Subsequently he continued his studies at a school kept by two Jewish masters at a neighbouring town, called Salon, whose respective names were Moses of Beaucaire and Astruc of Noves². Already, as a young student, he was literary

¹ Cp. Anibert, *Mémoires Historiques*, II, 201, 397.

² Cp. Kalonymos's letter, entitled *אגרת החשיבה*, which he addressed to Ibn Caspi, and to which reference will be made later on.

active, and translated several philosophical, mathematical, and medical books from Arabic or Latin into Hebrew, which circumstance caused him to become known far and wide as a great linguist and scholar. King Robert of Naples, who resided at that period in the south of France, happened to hear of Kalonymos's great talent as a translator of scientific books, and commissioned him in consequence to go to Rome, with the object of translating for him there some Hebrew books into Latin. During all the time Kalonymos stayed in Rome he was a great favourite with all who knew him intimately, and, owing to his attractive outward appearance, his prominent position, and his many and varied accomplishments, he easily obtained entry into the best Roman society. Several of Kalonymos's well-known Jewish contemporaries, and more especially Immanuel di Romi, a friend of Dante, speak of him in high, eulogistic terms, and bestow likewise upon him his father's title of "Nasi."

Whilst in Rome, Kalonymos was asked by the leaders of the Jewish community of Avignon, where he and his parents had lived for some time, to come there in order to be the bearer of a petition that was intended to be addressed by them to the Pope, who temporarily resided in that town. In that petition the Pope was to be requested to use his powerful influence in favour of the Jewish inhabitants of Avignon, against whom the Christian population had secretly planned a plot for their utter extermination. But neither the issue of the affair in question, nor anything else in connexion with the latter part of Kalonymos's life is known to us. Graetz, in his *History of the Jews* (vol. VII, p. 305), states that Kalonymos died about the year 1337, but he omits to name the place where his death had occurred.

From what has been said till now in reference to Kalonymos's life, it will be seen that the latter was deficient in particularly striking incidents. Yet his memory has been preserved fresh and green among students of Hebrew literature up to the present day, chiefly, no doubt, on account of his being the author of a few charming little

books composed in the Hebrew language, which have gained for him a lasting name and fame. To these I purpose to pay special attention in the course of this essay, especially as they are, moreover, with only one exception, the author's original compositions, and have in consequence a greater intrinsic literary value than his other books, which are merely translations of works composed by other writers in various languages.

Kalonymos's most prominent book is by general consent his *Eben Bochan* (The Touchstone), MSS. of which are to be found in several libraries, including those in Munich, Leyden, Paris, and Florence. Printed as an *editio princeps* at Naples, in 1489, a second edition of it appeared at Venice, in 1558; subsequently it was published at Sulzbach, in 1705, and again at Fürth (without a date), and also at Lemberg, in 1865. In 1878 Dr. Kayserling edited the late Dr. Meisel's posthumous German translation thereof in verse, to which he added a brief sketch in German of Kalonymos's life and principal works. Among those bibliographers who have reviewed the *Eben Bochan* may especially be mentioned: Bartholucci, Wolf, Zunz, Geiger, Gross, Steinschneider, and Neubauer. With one or two exceptions, they all agree that the named little volume was composed by its author about the year 1324, that is to say, at a comparatively early period of his life. This supposition is supported by the fact that the book under notice contains passages in which Kalonymos refers to his youth and unmarried state, and that its style is in many places marked by a singular freshness and vivacity, such as one seldom meets with in the writings of authors already far advanced in years. Another characteristic of that style is its conciseness and epigrammatic form. It is likewise distinguished by the prevalence therein of a mosaic composition of Biblical and Talmudical phrases. It is somewhat similar to the style in which the *Bechinath Olam* was composed, the author of which, Yedayah Bedaresi, was Kalonymos's contemporary. But while Bedaresi preserved throughout the whole book the stern-

ness and dignity peculiar to a moralizing philosopher, Kalonymos frequently changed the serious tone prevalent in the *Eben Bochan* to sarcasm and irony. On such occasions he censures and ridicules the foibles and follies of his Jewish contemporaries; but confesses at the same time, more in jest perhaps than in earnest, that he himself was not quite innocent of the same perversities and sins of which he chaffingly accused others.

One of the most humorous parts in the *Eben Bochan* is that in which the author makes merry over his unlucky fate that he was born a male child of Jewish parents. For, as such, he has to bear all his lifetime the very heavy yoke of the six hundred and thirteen precepts (ת'רי"ג מצוות) together with various other Talmudic restrictions. The following free translation in verse form, of some passages occurring in that particular part of the *Eben Bochan* to which reference has just been made, will give an idea of the author's style and mode of expression. It runs thus:—

Oh, hapless sire, distraught with cares,
Whose wife to him male children bears,
For all of them, or rich or poor,
Have only suffering to endure;
This is caused by their Jewish creed,
Whose yoke is hard to bear, indeed.
Its many laws and regulations,
Which are unknown to other nations,
Every Hebrew must observe,
With watchful eye and straining nerve;
E'en though he shares in public functions,
He still must follow their injunctions,
Which, I would tell you, have been seen
To be six hundred and thirteen.

But this is not the only feature,
Which makes the Jew a hapless creature:
For he must shun all jest and play,
And brood over folios night and day,
Deep in Mosaic and Rabbinic lore,
And books, which he may think a bore.
The Bible is not half enough:
Glosses there are and other stuff,

In which he erudite must be,
 Especially in theology,
 In all the Talmud may relate,
 In authors' quarrels and debate,
 In things particularly small
 Of no significance at all.

And if in an enlightened age
 He'd fain become a cultured sage,
 He must cram full his suffering head,
 With languages alive and dead,
 With ethics, logic, and philosophy,
 Astronomy also and theosophy,
 And cabalistic learning too,
 And history, old as well as new,
 And fill his overloaded brain
 With metaphysics that bring no gain.
 Oh, truly wretched and forlorn
 Is every Jewish son that's born;
 Miserable is all his life,
 Full of toil, and pain, and strife.
 Thanks Heaven, existence is but brief;
 Death brings soon a swift relief.

After this enumeration of the many supposed sufferings which the male members of the Jewish community at large have to endure all the year round on account of their being strict observers of the Jewish law, Kalonymos goes on to say, that, had Providence decreed that he should be born a girl, his existence on earth would then be much more pleasant. This desire he expresses in the following words:—

Happier, indeed, I would surely be,
 If from this manhood I were free,
 And entered on life's wearisome whirl,
 As some lucky-fated, innocent girl;
 For then my life would be as bright,
 As is a star some summer night.
 And when full grown I would never shirk
 From doing all a woman's work:
 From early morning till late at night,
 When shines the moonbeams' silvery light,
 I'd spend the hours in peaceful knitting,
 Contented to be ever sitting

Amidst a busy, smiling crowd
 Of girls that sing and laugh aloud.
 When nights were dark, we'd talk together
 Of dress, and bonnets, and the weather;
 And then we would gossip too apace
 Of all that happens in the place,
 And end the evening's conversation
 With jests, and tales of sweet flirtation.
 As time went on, I would not tarry,
 But some fit husband I would marry,
 Who, I am sure, would never decline
 To offer me dainties and excellent wine,
 And would enhance his sweet embraces
 With gifts of gems and costly laces.

Oh, heavenly Father, who—'tis told—
 Didst work great miracles of old,
 How truly grateful would I be
 If thou hadst but created me
 A girl, devoid of worldly care,
 And blessed with beauty ripe and rare.
 Alas, it is of no avail
 My hapless fortune to bewail;
 Heaven has willed that I, a man,
 Must even end as I began,
 Until grim death, a timely friend,
 Brings to my woe the wished-for end.
 Thus will I bear with patient grace
 What still befalls the Jewish race,
 And not forget those wondrous pages,
 Composed once by our worthy sages,
 Wherein 'tis said that we must bless
 Heaven in woe or happiness:
 And humbly then these words I say,
 (With silent protest and dismay)
 "Oh, Lord, I thank thee ('tis not scorn)
 That I was *not* a woman born¹."

There are several other similar humorous passages to be found in the *Eben Bochan*, in some of which the author ridicules, for instance, the way in which his fellow-religionists were in the habit of celebrating the various

¹ Cp. The Daily Morning Prayer for the Israelites, in which the well-known blessing occurs: בְּרִיךְ . . . שֵׁלָא עָשִׂי אִשָּׁה.

feasts and fasts of the Jewish calendar. They, he says, overlooked entirely the moral significance attached to these sacred days by their religion, but considered them to be specially appointed by it for the sake of feasting and merry-making. Even the New Year's Day and the Day of Atonement were not spent by them in earnestness and true devotion to the creed of their fathers, but rather in quarrelling with each other about petty religious customs and usages, to which some of them attached much greater weight and importance than they really deserved.

In subsequent paragraphs Kalonymos directs his attention to some peculiar Jewish characters of his surroundings, and in a most satirical strain he describes their conceit or ignorance, their dissimulation or hypocrisy. Thus, the objects of his satire are:—the wealthy, but ignorant Jewish snob; the conceited would-be literary genius; the questionable Talmudical and Hebrew scholar; and, lastly, the Jewish hypocrite, the man who essays to appear outwardly extremely religious, while his heart is full of roguery. The latter is described by the author in the following caustic manner:—

A hypocrite is strange of race,
Who, with his sanctimonious face,
Would fain appear in others' view
As good, benevolent, and true;
Who never cares a bit or bothers
About the pleasant vice of others.
But though he sets up as a saint,
And boasts that none has made complaint
Of any of his obscure transactions
In business or in other actions,
Yet do not on his word rely,
Remember "the spider and the fly."
For cunning is the hypocrite,
With shrewd and money-making wit,
And plays his game with great perfection,
When there's no fear of base detection;
He robs and steals whenever he can,
And strips the last shirt from the poorest man.

His words may be as sweet as honey,
But trust him never with your money;
For once he's got it—to be plain—
You'll never see your own again.
Though he seems pious night and day,
By never forgetting his prayers to say,
And by performing his meet devotion,
With bended head and endless devotion,
Yet, friend, as well as ever you can,
Avoid this crafty and godless man,
Whose piety is dissimulation,
To God a base abomination.
Well may he sit with cast-down look,
With eyes glued to his Hebrew book.
And shake his body to and fro
His splendid holiness to show.
But yet, in truth, his heart within
Is hard as stone, and black with sin;
And he is ever a sad disgrace
To Jewish creed and Jewish race.

From the foregoing quotations and remarks it will be seen that Kalonymos possessed a strong vein of humour and irony, which manifested itself also in some of his other writings. But, like a true and genuine humorist, he could sometimes be serious indeed, especially when the subject he happened to discuss was of a serious nature. Thus we notice in the *Eben Bochan* several paragraphs which are obviously intended to arouse serious reflections. In one of them, for instance, the author refers in an extremely sad tone to the cruel persecutions which the Jews suffered in the years 1320 and 1321, being occasioned by the Shepherds and the Lepers, as well as to the burning of the Talmud at Toulouse, which took place in the year 1319, at the instigation of a certain person named Bernard Gui. And again, in some other paragraphs in the same book, he appears in the capacity of a moralizing philosopher, impressing his readers with the necessity of making good use of their life, as it is so very short, uncertain, and fleeting. On one occasion he uses a beautiful metaphor,

which is certainly not quite original¹, but produces, nevertheless, a powerful effect. It runs in an extract form, as follows:—

The world is like a vast and endless sea, upon which there floats about a fragile little boat—namely man. That boat is of artistic make and form, and looks as if it were work of a master-hand. It is steered by the power of the divine spirit that directs its course, and keeps it constantly moving onward and forward, together with its heavy load of cargo—that is, man's deeds and actions during his life's career. This boat, after having started from the coast where it has first come into existence, moves on and on till it reaches the opposite coast, where there lies a new realm, called Eternity. That realm consists of vast regions that shine with eternal light and splendour, and also of others that are enveloped in everlasting darkness. And God, the ruler of the universe, sits there on his throne, being surrounded by his mighty messengers, the angels, to judge every newcomer. Now, O son of man! it will entirely depend on the sort of the cargo that thou hast landed on the opposite coast—namely on the deeds and actions in thy past life, whether thou wilt be sent to the regions that glow with eternal light, or to those in which deep darkness reigns supreme.

Towards the end of the book under review Kalonymos states that he has composed it in honour of ten friends of his, with whom he had become more or less intimately acquainted during his various travels. Their names are as follows:—

(1) *Abraham Caslari*, who lived at Bezalu, near Perpignan, and was an eminent physician, and author of several medical books. (2) *Maestro Bedit*, who lived at Arles, and was famous as a great linguist and astronomer. He was also a physician-in-ordinary to Queen Joan, the wife of King Andrew of Hungary. (3) *Don Jonah Cavalier*. (4) *Don Todros Isaac*, of Gironne. (5) *Don Judah des Cortel*. (6) *Don Bonafoux Shealtiel*. (7) *Don Bonsenor Gracian*. (8) *Don Chasdai Crescas*. (9) *Don Samuel Beneviste*, who, according to Kayserling,

¹ Cp. *הדומה הלבבית*, by Bechaya ben Joseph ibn Bakoda, and *בדומה עליו*, by Yedaya Bedaresi, in which a similar metaphor is used.

was physician-in-ordinary to Don Pedro IV, King of Aragon. (10) *Don Astruc Crespin*.

Kalonymos says at the end of the *Eben Bochan* that he had finished it when he was eighty-three years old (בן שלש ושמנים שנה), while it is generally assumed that he had already died at the age of fifty. The only explanation that can be given of this discrepancy is this, that the copyist of the MS. of the named book may have put by mistake that number instead of putting בן שלשים = 38, which would just be the time when Kalonymos was staying in Rome. He was thus then still in the prime of life, and no doubt more disposed to write a satirical book like the *Eben Bochan* than he would have been at the far-advanced age of eighty-three.

Less popular, though not less humorous than the *Eben Bochan*, is Kalonymos's *Massecheth Purim*, whose whole title in Hebrew is given as follows: ספר מנחת סתרים וספר מסכת פורים. It would appear that it was intended by the author to be a parody on the manner in which Rabbis conducted discussions and debates on trivial questions, as described in the Talmud, with special reference to the rites and usages connected with the Feast of Purim. It was obviously a harmless Purim prank, yet some ultra-orthodox Rabbis¹ took it *au sérieux*, and declared it to be an heretical little work, calculated to cause harm to the faithful of their flocks; hence the obvious want of its popularity among Jewish readers in past centuries, and the limited number of its editions. For it has only been printed three times altogether, viz. first, at Pessaro, in 1507; then at Venice, in 1552; and lastly, at Vienna, in 1871.

The Rabbis may have also had another reason for their objections to it, as the author advocates in certain passages therein some slight reforms in the ritual of Purim. He

¹ One of them was Moses ben Isaiah Wengrow, author of a book called *בירה משה משה*, in which the *Massecheth Purim* is declared to be a dangerous book.

puts there, for instance, in the mouth of one of the disputants the question: Why should it be forbidden to read the *Megillah* on Purim in the vernacular, being a language that is generally better understood, by Jews and Jewesses alike, than Hebrew? Should an objection be made to such a procedure on the plea that the Book of Esther contains the word ככתבם, which means "according to their (the Jews') own writing," then this obstacle could easily be removed by having the vernacular translation written in Hebrew characters.

Incidentally we learn from the *Massecheth Purim* that the Jews then living in Palestine were well-to-do farmers, and that those residing in France and Italy frequently indulged in a certain game called סקקרי, which, according to Steinschneider, is equivalent to the Italian term *il schachiere*, and means the chess-board¹. We likewise gather from it that the Rabbis of that period allowed dancing, provided that the dancers chose their partners from their own sex. It is interesting to notice, in passing, the variety of dishes which the Jewish ladies of those times were in the habit of preparing for the festivals. Kalonymos mentions, by way of example, the wife of the president of a certain Jewish community, called Kardinalith (קרדנלית), who used to begin making her preparations at least a fortnight before the advent of any Jewish festival. Graetz's supposition² that the lady in question was a cardinal's daughter, is not supported by any historical evidence, and can therefore not be accepted as a reliable fact.

The third original work of Kalonymos is entitled *The Letter of Response* (אגרת התשובה), and consists of several long chapters. It was addressed by the author to the well-known Jewish philosopher, Don Bonafoux ibn Caspi (1280-1340), in which the latter's commentary on the Bible is critically reviewed, especially his tendencies in the direction of what is now called "the higher criticism."

¹ Cp. Steinschneider, *Schach bei den Juden*, Berlin, 1873.

² Cp. Graetz, *Geschichte der Juden*, VII, p. 306.

Kalonymos expresses there his opinion that it is unwise and even dangerous to meddle with the ideas and notions which people have formed in early life concerning the contents of the sacred volume, and that Ibn Caspi's commentary on it was therefore doing more harm than good. Incidentally, we also learn from *The Letter of Response* that its writer was at the time of penning it still a poor and struggling literary stripling, while Caspi lived then in affluence and wealth, and occupied a prominent position in his own community. It ought, perhaps, also to be mentioned that the volume in question existed at Munich as a MS. only, till 1879, and that it was then published for the first time by the late Rabbi, Dr. Perles, of Munich, under the title of *Kalonymos' Sendschreiben an Josef Caspi*.

The fourth and last original work of Kalonymos is entitled *The Book of Kings* (ספר מלכים), and deals chiefly with arithmetic, geometry, and astrology. It has hardly any intrinsic value at the present time as a scientific book, but deserves, nevertheless, some passing notice on account of its being one of the few books which, as its title seems to indicate, was expressly written by the author for the special use of King Robert of Naples. It has never been printed, but exists at Munich as a MS., where it was discovered some little time ago by Steinschneider¹.

In addition to the four original books already mentioned, Kalonymos wrote several translations of works in various languages, the titles of which will be quoted at the end of this essay. One of these, however, deserves special mention. That is the *אגרת בעלי חיים*, which consists of a free Hebrew translation of a part of an Arabic encyclopaedia then in circulation under the title of *The Treatises of the Righteous Brethren*, and was edited by a certain Abulzapha². It is a fairy tale, containing a dialogue between men and beasts, in the presence of the king of the birds,

¹ Cp. Geiger, *Zeitschrift*, VIII, p. 118.

² According to Steinschneider (*ibid.*), his correct name was אבן אלזפא.

in which the question is discussed, whether man has a right to dominate over the world or not¹. Kalonymos gives this theme a Jewish colouring, and makes it thus specially interesting to Jewish readers. So, for instance, on one occasion he introduces a Hebrew from the East, whom he represents as discussing with the king of the birds the aforementioned question. That Hebrew is fully determined to prove by means of arguments that the confessors of his own creed, at least, occupy a higher rank in the world than animals ever can boast to do. The former, he says, are the descendants of a noble ancestry, such as Moses and all the other prophets, who have furnished them with numerous wise laws and regulations as to their proper conduct in life. They have, besides, temples and synagogues to pray in, as well as preachers and precentors to listen to with delight, and their various feasts and fasts afford them much recreation for body and mind. Such advantages and pleasures, says the Hebrew in conclusion, are never participated in by any of the winged creatures, and it is therefore evident that they were destined by their Creator to be always dominated over by the members of his chosen race.

The king of the birds is then represented by Kalonymos to say that the Hebrew's arguments proved quite the reverse of what they were intended to prove. For the very fact that the confessors of the Jewish creed needed laws and preachers, penitential and fast-days, shows quite clearly that they are not free from committing perversities and sins; and this being so, they have certainly no right to claim superiority over the winged creatures, whose life is distinguished by simplicity and innocence. To them the whole universe is one gigantic temple wherein they sing daily praises to their Creator with a pure heart and a clear conscience. They need not any preachers to be admonished by to improve their evil ways, neither do they require any

¹ The book under review is also mentioned by Joseph Albo in his work *עקרים*, III, 2.

fasts to obtain thereby atonement for their misdeeds and transgressions. Finding as they do, food and shelter in the fields and in the gardens, on mountains and in the valleys, they are cheerful and happy the whole year round, without the aid of prescribed fixed festivals, but their happiness is often disturbed by the wickedness of man who has no right whatever to treat them as being much inferior to his own species.

In the introduction to the *אגרת בעלי חיים*, and in some of his other writings Kalonymos censures the extravagant mode of living of many of his wealthy Jewish contemporaries. He stigmatizes their fondness of display, and of making themselves conspicuous in various ways. All that, he would seem to point out, had caused envy and hatred among the general Christian population, and may have to some extent brought on those fearful miseries and persecutions which the Jews had so often experienced in the author's own time, and in previous centuries. Kalonymos may therefore be regarded not merely as a laughing philosopher like Democritus, but as a stern moralist, who, acting on the Latin maxim, *ridendo castigare mores*, has ridiculed certain objectionable Jewish characters, with the view of effecting thereby some change for the better. There is also an interesting remark to be found in the *אגרת בעלי חיים*, which is to the effect that in Kalonymos's time it was said that the Greek philosophers have often read and frequently made use of the contents of philosophical books composed by Jewish writers¹.

A few concluding remarks on the style Kalonymos uses in the few books of his reviewed in this essay will perhaps not be out of place here. These books are written partly in prose and partly in rhymed prose, neither of which can be said to be elegant, especially on account of the prevalence therein of too many idiomatic phrases taken from the Talmud. These phrases are used by the author in

¹ Cp. Dukes, *Philosophisches aus dem zehnten Jahrhundert*, p. 21.

a sense that is different from its original meaning, and he applies them for his own special purpose in a novel and surprising manner. This procedure produces puns, plays on words, especially when the latter are proper names, and also all kinds of witty turnings. Unfortunately, however, these witty points can only be properly understood and appreciated by students of Hebrew literature who are well-versed in the Rabbinical writings, otherwise they remain hidden from view. The following example of one of the witty passages found here and there in Kalonymos's writings will give an idea of the nature of all the rest. It must, however, be quoted here without a translation, as the latter would be useless to the reader who is ignorant of the idioms which that passage contains. In the *Eben Bochan*, for instance, a chapter occurs wherein Kalonymos ridicules the way in which quarrels and debates were carried on among Hebrew grammarians of his time concerning the vast importance assigned to the accents (טעמים) attached to the Hebrew text of the Bible. Some of these debaters regarded them in the light of the Kabbala, and ascribed to them the possession of the most profound secrets in connexion with the existence of the present and the future world, and such-like metaphysical problems. Kalonymos writes about these disputants as follows:—

אני ראיתי מחלוקה גדולה
בענין קדמא ואולא .
ורייב גדול עד שהדם נשפך
בענין שופר מהפך .
ומוהם אומרים מעת משה ספרא רבא בישראל קביר
לא נהיה סוד עמוק כמו לפני דרגא תביר .

A specimen of Kalonymos's play on words is the following. He noticed among his Jewish surroundings some individuals, who did not abstain from drinking great quantities of wine during the so-called ten penitential days. He therefore

stigmatizes them by assigning to them two Hebrew names by which some of Haman's sons are known, viz. פרשנרתא and המרתא. Now, these proper names are composed of the words פרשדיתא and המסידתא, which mean respectively "to be separated from, and to distort the law," and they thus depict epigrammatically and wittily the religious character of the objects of Kalonymos's satire.

In addition to the אנרת בעלי חיים, Kalonymos has also translated into Hebrew the following works and treatises written by other authors¹:—

1. העמוד בשרשי הרפואה, *A Column of the Rudiments of the Art of Medicine*, is a translation of a work written in Arabic by Ali ibn Ridhwhan that deals with the same subject.

2. ספר גאלינוס בחקנא וכ' is the title of a translation of a treatise on two medical subjects composed by Galen under the heading of *De clysteriis et colica*, and then rendered into Arabic by Honein ibn-Ishag.

3. ספר גאלינוס בהקזה is a translation of Galen's treatise on Phlebotomy.

4. הדבור המשולש לאבוסרן was originally written in Arabic by Abou-Sadân on the triangle.

5. ספר משאלים בחשבורת deals with mathematical propositions, but its original author is unknown.

6. ספר התמונה החתוכית is a translation of a treatise on the formation of figures that was originally composed by Thabet ben Gorrah under the title of *De Figura secante*.

7. מאמר באצטוונות והמחודדים treats of cylinders and cones, the original author of which was Ibn al-Sammah.

8. באור ספר טוביקי והוא ס' הנצוח is a translation of Averroes' commentary on Topics.

9. באור סופיסטיקי והוא ס' ההמצאה is likewise a translation of the same author's commentary on Sophism.

¹ Cp. *Les Écrivains Juifs français du XIV^e siècle*, p. 424.

10. לספר המופת באור represents the third translation of the same author's commentary on the Second Analysis.

11. ספר הצמחים is said to be a translation of a book treating of plants, the author of which was Aristotle.

12. מאמר בשכל והמושכל was originally written by Al-Fabry under a similar Arabic title.

13. מאמר במספר החכמות was likewise originally composed by the same author, and the same treatise exists also in a Latin translation under the title of *De scientiis sive compendium omnium scientiarum*.

14. ספר הפרי הנקרא מאה דבורים is a translation of a commentary on a book known under the name of *Kapτός*, the author of which was Abou-Djafar Ahmed ben-Yousouf ben Ibrahim.

15. אנרת בקצור המאמר במולדות was originally written in Arabic on a similar subject by Abou-Yousouf-Yagoub ibn-Ishâg al-Kindi.

16. אנרת בעלות המיחסות אל האישים העליונים המורים על היות הגשם was also originally written by the same author as a treatise *On the Influence of Celestial Bodies on the Rain*.

17 is a translation of Averroes' commentary on the *Physics* of Aristotle.

18 is likewise a translation of the same author's commentary on a book dealing with the subject of generation and corruption.

19. ספר אותות השמים הנקרא אותות העליונות is again a translation of the same author's commentary on Aristotle's *Meteors*.

20. ספר מה שאחר הטבע is a translation of Averroes' commentary on Aristotle's *Metaphysics*.

21. ספר הארתיטיקה is an abridged translation of a treatise on Arithmetic which had existed under the title of *Ἀριθμητικὴ εἰσαγωγή*.

22. בספור בעניני הכוכבים הנבוכים represents a translation of a treatise by Ptolemy, entitled: *ὑποθέσεις τῶν πλανωμένων*.

23. ספר ארשמידאה בכדור ובאצטונא העתקה קוסטא בן לוקא is a translation of Archimedes' book on spheres and cylinders, being in conformity with another Arabic translation of the same volume, the author of which is Costa ben-Luga.

24 is a translation of a book composed by the same author on a similar subject, and which bears the inscription, *Περὶ τῆς σφαίρας καὶ κυλίνδρου*.

25. אגרת בליחיות ובמטר הנקראת האגרת מסהקת represents a translation of a treatise composed by Al-Kindi on *Humidity and Rain*.

26. אגרת בסדור קריאת החכמות is a Latin translation of a treatise composed by Averroes against Gazzali, and has the inscription, *Destructio destructionis*. A remark is found there which is to the effect that the treatise in question was written by Kalonymos by command of King Robert of Naples. That king is designated there by the name of "The New Solomon."

The authorship of the following few books and treatises is attributed to Kalonymos:—

- i. אגרת המוסר, "A Treatise on Morals."
- ii. ספר הנהגת מלכים, "A Book on the Conduct of Kings."
- iii. לוחות התכונה למלך אלפונס, "King Alphonso's Astronomical Tables." These "Tables" are said to have been translated into Hebrew by Kalonymos.
- iv. מאמר בעצם הגלגל, "A Treatise on the Substance of the Spheres."
- v. קבוצי ספרי גאלינוס, "Extracts from the works of Galen."
- vi. מבוא הגדול לרפואה, "An elaborate Introduction to Medicine."
- vii and viii. ספר רפואות and ספר רפואה, "Books on Medicine."

ix. A Hebrew translation of a circular letter sent by King Robert of Naples to the Jewish community of Aix,

containing the intelligence of his son's death. The letter in question has the following inscription:—

העתק כתב אדוננו המלך רובירט י"ה
לכלל אייגש על מות הדוכס בנו י"ע (ינוח ערן) .

“Translation of a letter of our Lord, King Robert (may his glory increase), addressed to the (Jewish) community of Aix, having reference to the death of his son, the Duke (may his soul repose in Paradise).”

J. CHOTZNER.